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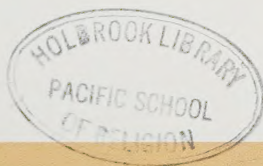


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"What I say unto you I say unto all, WATCH."—Jesus



FEEDING THE
WORLD'S FAMINE

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ENERGY

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Founded in 1898 by Mary Baker Eddy,
 Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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Christian Science Sentinel®

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"What I say unto you I say unto all, WATCH." Jesus

"Be a law to yourselves..."

MARY BRETZ REED

Nothing can seem more disheartening than to feel we're boxed into a situation or condition over which we have no control.

Yet the Bible points out in various places that God gave man dominion over the works of His hands. Through the study of Christian Science one begins to learn that the supremacy of divine law makes it possible to reject supposed laws of matter—of disease, limitation, decline—and refuse to become their victim. One witnesses the power of unseen spiritual laws of health and harmony as he learns truly to think in terms of divine law.

Mary Baker Eddy, the Discoverer and Founder of Christian Science, emphasizes the importance of siding with divine law in the following statement: "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake."¹ Mrs. Eddy is said to have given this sentence a great deal of thought and consideration before adding it as the con-

clusion to the chapter "Christian Science Practice."² She evidently felt it was so important to the well-being of Christian Scientists that she requested her followers to give daily attention to it.³

Our whole sense of existence revolves around law. We don't lift a little finger or a hand without encountering what are called laws of physiology and gravitation. Yet Jesus healed a withered hand and he walked on the water, disregarding physical laws. He proved they weren't real law, for true law is spiritual and invariable; it cannot be broken. Jesus was truly a law to himself.

We too can learn to challenge any so-called law of limitation or prohibition of good and appeal to the higher law of God, good. Mrs. Eddy tells us, "The Christianly scientific man reflects the divine law, thus becoming a law unto himself."⁴

Divine law is a spiritual force, operating in individual consciousness. Wherever this law is, it indicates the presence of divine Mind, and this one infinite Mind governs all in order and perfection. As we identify ourselves with Mind, we are being a law to ourselves. To the degree that we understand our identity to be at one with God, the divine Principle of being, we can reject as unlawful any limiting or destructive influence that would hide our unflawed spiritual identity.

The ability to be a law to ourselves comes into focus as we spiritually discipline our consciousness. Then we begin to understand the unreality of matter. We come to see that our human existence is a subjective experience taking place in consciousness and that we have control over what we allow into our consciousness. It is within individual consciousness that false law must be ruled out, and God's will, the will of divine Truth and Love, must be established so that we can be what we really are: the beloved children of God.

As we learn to actually think lawfully, to be always responsive to God's laws, we obey them as naturally as we obey wise traffic laws. The need is to think from the basis of Principle, not personal sense, think in spiritual not material terms, think lovingly not critically or fearfully.

But what of the mental malpractice referred to in the passage quoted earlier from *Science and Health*? We are to disarm it with

divine law and so prove it to be powerless. Malpractice is simply bad practice. It is the practice of negative, destructive thinking. Malpractice might seem to come from certain individuals or from general world beliefs or entirely as the impulse of our own thought. But in every case we can confidently reject it as false, having no power to act or enforce its destructive suggestions in our experience. This outlaw is not a person, place, or thing. It has no law to support it.

Malpractice stems from a fictitious material consciousness, or mortal mind. Mortal mind would have us believe it can imprison us in some material condition or situation; and it even claims it is doing this legitimately. But God is the only Mind, the only law-maker, and we can apply this truth to annul the false laws of mortal mind.

We might do well—each of us—to stop and ask ourselves if we are accepting the limitation of some material belief. Do we feel trapped by what we are led to believe is an incurable disease? Or is it some sensuous pleasure that has captivated us? Do we feel we have a limited education or poor memory? Or a strong will and short temper?

The difference between imprisonment and freedom lies in whether we are reacting to these suggestions. If we forget to be a law to ourselves or doubt we have this dominion, we may temporarily fall prey to false concepts. But at any time we can come out into the sunlight of Truth.

Divine law is the only law to our being. Mortal mind is simply a hypnotic illusion. Its destructive, materialistic beliefs cannot capture our thought when we call upon the supreme law-enforcing power, the divine Mind, which is always instantly available. In the *Manual of The Mother Church* under "Alertness to Duty" Mrs. Eddy gives us a vital reminder of our need for daily defense against aggressive mental suggestion.⁵

Christ Jesus said, "The kingdom of God is within you."⁶ As we discover the presence of the heavenly kingdom within us, we find we have immediate access within our own consciousness to all the power of God. Reflecting divine law, we can marshal our thoughts, effectively evicting erroneous beliefs that would rob us of health, purity, and happiness.

If moment by moment we claim God's laws of truth, health, and harmony as the only laws of existence, we can learn to be a law to ourselves. We can find a new sense of dominion wherein our health and daily affairs are more and more brought under the government of divine Mind.

Scientific Christians striving to live by the laws of Spirit need frequently to ask themselves questions such as this: Do I walk, talk, see, and hear through dependence on some law of matter or because I am forever the expression of indestructible divine Life? Mrs. Eddy defines God as "the great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence."⁷ We need to understand that we live because we reflect God in our very being and in all our action.

As we learn to think in terms of law, to be a law to ourselves, we become better healers. For it is in obedience to divine Principle that we find our own true identity and are thereby able to help restore to others the purity and integrity they may seem to have lost. It is through obedience to divine Principle that we add to the establishment of harmony and peace on earth.

¹ *Science and Health with Key to the Scriptures*, p. 442; ² See *We Knew Mary Baker Eddy*, Fourth Series (Boston: The Christian Science Publishing Society, 1972), p. 97; ³ See *The First Church of Christ, Scientist, and Miscellany*, p. 237; ⁴ *Science and Health*, p. 458; ⁵ See *Man.*, Art. VIII, Sect. 6; ⁶ Luke 17:21; ⁷ *Science and Health*, p. 587.

STRICT ADHERENCE

Press to the real.
Take rubbing of the original.
Then no error finds space
between design and print.

SARA MAY HELDER

Unlimited Energy

GARY JOHN JEWKES

Unlimited energy! Performance without drag! New vistas of strength, endurance, accomplishment! Impossible? Not if we are looking to the right source—God and His infinite ideas. The Bible states: “God is my strength and power: and he maketh my way perfect. He maketh my feet like hinds’ feet: and setteth me upon my high places.”¹

But just how can this be applied to present needs? Part of the answer is gained through a better understanding of what energy really is. Christian Science shows us that true energy is the unlimited spiritual power of God and that its presence is revealed to us as we learn more of the divine nature. God is infinite Soul, Spirit, Principle, Mind, Life, Love, and Truth. These terms are not separate from each other. All point to an infinite powerhouse of good. The divine Mind, which is the source of exhaustless right ideas, is also the Love that forever supplies tenderness and understanding. Spirit, the unfailing fount of vitality and buoyancy, is inseparable from the purity, beauty, and joy of Soul. The same God that is Principle, that controls, regulates, and perpetuates perfect functioning, is Truth, man’s eternal Life. No demand can ever be too great, no requirement too exacting, for God and His unlimited energy.

Everyone, no matter what his background, environment, or educational opportunity, has a divine right to express energy—to reflect in a unique and indispensable way the unlimited resources of Almighty God. Reflecting God is man’s sole occupation. And just as God’s nature can never be confined or limited, so man, His spiritual reflection, is incapable of being pigeonholed, placed in a rut, restricted to finite talents and abilities that would make existence boring and mundane. The strength of our expression, our ability to function, our capacity for doing, is never the victim of circum-

stances, germs, or genes. Knowing we reflect God, we can turn to Him and get the job done; we can feel and experience new vistas of energy and meet the challenges of today.

Energy has been classified into two broad categories, kinetic and potential—that which is presently operative and obvious as contrasted to that which may appear dormant or inactive. In order to experience unlimited energy, we have to drop a limited, restricted sense of good by recognizing and using those qualities that seem natural to us, and by expanding and developing as well those regarded as latent. Every energy demand, every situation that calls for strength and endurance above and beyond our usually accepted standard of performance, is simply an opportunity for expansion and growth—an opportunity to more fully demonstrate our untried potential for good. Constituted wholly of the qualities of Spirit, perpetually preserved by Love, man is dependent on his Maker for every thought, action, and function. Acknowledging this reality removes restrictions and gives us access to the originality of Mind, the depth of Soul, the enduring order of Principle, the agelessness of Life, and at the same time quells challenges of materiality that appear insurmountable.

Throughout the Bible there are wonderful examples of individuals who expressed the energy of Spirit. At a mature point in life Abraham was required to leave his homeland, have a family, and set up residency in a foreign country. Moses, who had been brought up in Pharaoh's court, had all the demands to meet of being a fugitive in hiding, a spokesman for God before an unreceptive monarch, and an intrepid leader of his people through forty difficult years of travel to the Promised Land. David, who had herded sheep, was called upon to be a warrior and effective king. In each of these cases the demands were never too great for the energy source. Each of these individuals turned away to some extent from a finite, limited sense of God, man, and the universe, to omnipotent Truth and its spiritual demands.

Truth is just as available to solve the needs of today as it was then. I proved this recently in my own life. While I was visiting in a country many miles from home, a relative asked me to help in some strenuous but essential construction work. Having been classified all my life as not having the aptitudes and skills required for

this work and having had no practical experience, I felt strong consternation and doubt. I was out of condition, I thought, and I had vivid mental pictures of the possible consequences of going ahead with the project. Nevertheless, the assignment was pressing and the desire to help sincere.

On the way to the construction site I began to ask myself, "Just what is being demanded of me?" The answer came with force, "All that you are required to do is to give up a limited sense of energy and reflect Spirit." Because I was actually composed of and sustained by the infinite qualities of God, my purpose was to experience, feel, and demonstrate the tireless intelligence and strength of my Maker. This would nullify any belief of penalty. After all, innovative Mind, my energy source, could never be labeled as incompetent or subject to the restrictions of matter-oriented thinking. The God that supplied the talents and ideas for my usual profession was present and active to help me meet the requirements for this task through the expression of His unlimited nature.

Mrs. Eddy writes, "The spiritual demand, quelling the material, supplies energy and endurance surpassing all other aids, and forestalls the penalty which our beliefs would attach to our best deeds."² This was certainly the case with me. I was able to work at this occupation for days, in temperatures approaching 100 degrees, without ill effect. New abilities were proved, restrictions overcome, and long-standing physical difficulties healed.

I had never before been able to be exposed to the sun for any length of time without serious burning. Complete freedom from this condition was proved, enabling me to work in the open air for up to twelve hours per day. Deep blisters, a tendency since childhood to suffer muscle strain and soreness, intense fear of heights—all were overcome through a better understanding of God's unlimited energy and my right to reflect it.

Certainly, the power of God was proved to the world in remarkable degree by the dynamic, unequalled career of Christ Jesus. Trained as a carpenter, he never found life limited to these skills. In three short years he made an impact on the thoughts and actions of mankind that will never be forgotten. No matter what the challenge, from healing every type of disease to feeding thousands of hungry people, he never lacked the qualities of God that would

meet the need. His action was always God-centered, not self-centered, and his energy was God-derived.

More than once it is recorded that Jesus spent all night in prayer, yet we never read that this resulted in weakness or strain. Every requirement was viewed not as a sapping liability but a glorious opportunity for good, for the manifestation of God's power.

Jesus required that his disciples in every age follow his example. The demands of today for a more expansive understanding of energy can be fulfilled. We need to recognize this as a present possibility and not a far-off abstraction. The divine power is omniactive, irresistible, self-sustaining, and completely capable of silencing the fears so prevalent. New, productive ideas, originality, spontaneity, happiness, purpose, supply and demand, unfold as we center our thoughts and actions on God. Mrs. Eddy writes: "A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity."³ Unlimited energy!

¹ II Sam. 22:33, 34; ² *Science and Health*, p. 385; ³ *ibid.*, p. 128.

Inspiration Is from God

OLIVE HALL SHADGETT

Inspiration for good may be found in the most unexpected places. Shakespeare speaks of discovering "sermons in stones, and good in everything,"¹ and this good is apprehended by the receptive thought at the time and in the manner in which it is most needed. The actual source of good, however, is always God, who is good.

When the disciples asked Christ Jesus why he spoke in parables to those who thronged him, he answered: "Because they seeing see

not; and hearing they hear not, neither do they understand. . . . But blessed are your eyes, for they see: and your ears, for they hear.”² Most of those who followed Jesus were simple folk, and Jesus spoke to them in terms they could comprehend. They knew about sowing and reaping, about vineyards, and shepherds, and leaven. They were familiar with lamps kept trimmed and filled with oil. These might seem simple, everyday things, but Jesus used them in his parables to make inspiration and some degree of understanding easily accessible to the people.

Mrs. Eddy, too, was keenly aware of her surroundings and of important lessons to be learned from everyday things. In her writings, for instance, she refers often to the beauties of nature, and she draws analogies from these to point to underlying truths of God and His spiritual creation. In *Science and Health* she writes, “Whatever inspires with wisdom, Truth, or Love—be it song, sermon, or Science—blesses the human family with crumbs of comfort from Christ’s table, feeding the hungry and giving living waters to the thirsty.”³

Mrs. Eddy looked to God for guidance in all things and found it sometimes in simple and unexpected ways. On one occasion, when she was visiting in the home of one of her students, she had been praying all night over a difficult problem. Just before breakfast she heard two members of the household singing one of the old gospel hymns, “Joy cometh in the morning.” According to an account of this incident, “they sang with such spirit that Mrs. Eddy came out of her room with a radiant face; the song had brought her refreshment and an answer to her prayers.”⁴

An instance in which guidance came to me in a most unexpected way occurred one Sunday morning. I was feeling quite ill with a cold and had decided not to go to church. I turned on the radio to listen to a program on Christian Science and caught the concluding moments of a sermon by a minister of another denomination on the preceding program. To my surprise, the words that came over the air, spoken slowly and with emphasis, were “*Go to church!*” The speaker then elaborated on the advantages of being in church, and he ended his remarks with the same forceful admonition, “*Go to church!*”

I was grateful for this unexpected reminder. From experience I

knew that the truths expressed at a Christian Science church service bring physical healing in the wake of spiritual uplift. Whatever the subject on any particular Sunday, the Lesson-Sermon in the *Christian Science Quarterly* always includes the message of perfect God and perfect man, man made in God's image. In some way it always tells of the nothingness of matter, of the illusive nature of sin, sickness, and death, and of Spirit's healing power. I remembered with gratitude the many times I had gained healing from a service, and I decided I belonged in church.

Still feeling far from well, I began to wonder if I had been mistaken in taking the minister's words to myself. After all, I reasoned, the Bible says, "Beloved, believe not every spirit, but try the spirits whether they are of God."⁵ Was it mere superstition to think the message was for me simply because I had turned on the radio at the exact moment to hear it?

Then I remembered the passage from *Science and Health* already quoted, about the varied sources of inspiration, and I realized it was the inspiration itself that was important, not the way in which it might come to thought or the circumstances surrounding it. If the message to go to church was a valid one for me (and I knew in my heart that it was), obedience to the injunction could result only in still further blessing.

Putting aside all doubt, I completed my preparation and joyfully and expectantly went to church. Although the malady did not yield completely during the hour of the church service, the healing began then and there, and I was entirely free by the end of the following day.

Grateful as I was for the healing, the more important lesson I learned from this whole experience was this: if we really listen for God's inspiration, we will receive it from some source, through some channel, somehow, somewhere. All of good, wherever it may be found, has its source in God, and there are countless ways in which His message can be perceived.

¹ *As You Like It*, Act II, scene 1; ² Matt. 13:13, 16; ³ *Science and Health*, p. 234; ⁴ *We Knew Mary Baker Eddy*, First Series (Boston: The Christian Science Publishing Society, 1943), p. 58; ⁵ I John 4:1.

Giving and Receiving—Inseparable

PAUL R. CARMACK

The simple act of breathing illustrates a basic point made plain in Christian Science about receiving and giving. For example, we can take a deep breath, but little is gained by trying to hold on to it indefinitely. Until we exhale, our ability to breathe further is limited.

Study of the Bible and Mrs. Eddy's writings shows the same is true of the good that appears in our experience—our expression of the good that God is forever bestowing on man. We should not selfishly hold on to it but share it willingly and wisely. As a verse from a much-appreciated hymn puts it:

For we must share, if we would keep
That blessing from above;
They cease to have who cease to give:
Such is the law of Love.¹

Christ Jesus was equally emphatic on the importance of sharing: "Give, and it shall be given unto you For with the same measure that ye mete withal it shall be measured to you again."²

However, at times we may be tempted to wonder what we can share when we have barely enough for ourselves and our family. But helpful giving often includes much more than the sharing of material things. A cheerful greeting can sometimes be the tiny spark that illumines a momentarily darkened consciousness and makes it more receptive to God's ever-present spiritual good, which in turn supplies our need at other levels.

Then there are occasions when the most beneficial gift may be a loving and encouraging word or act to one burdened with a trying difficulty. This kind of giving—if it is based on an understanding of God's impartial goodness and man's perfection as His likeness—can be more effective and rewarding than any tangible contribution one might make.

For example, in Acts we read how a man lame from birth was sitting at the gate of the temple seeking alms. When Peter and John saw him, Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." ³ The man did so and was immediately healed of the crippling condition.

We need to be alert to similar opportunities in our own lives. Occasionally individuals in bondage to some ailment hear the verdict of incurability pronounced on them. As with the lame man at the gate of the temple, the most meaningful gift we can make to many of these individuals is the good news of the healing power of the ever-present Christ, Truth.

Testimonies at Wednesday evening meetings in Christian Science churches and in the Christian Science periodicals show the benefits of this kind of sharing. It has enabled people on numerous occasions to completely reverse through prayer the verdict of incurability and to bring about normal health and harmony.

As we allow God's all-powerful love and intelligence to govern our motives and deeds, timidity and self-doubt cannot interfere with our uplifted desire to be of help in such cases. Every one of our God-given qualities—patience, kindness, gentleness, joy, goodness, intelligence, and so on—provides us with an ability to make numerous and useful contributions wherever we may be or whatever we may be doing.

But what of the more tangible ways of sharing? Are we sometimes tempted to see our paycheck, pension, or a limited bank account as the sole source of our ability to share? This surely would tend to personalize and limit our giving—and our receiving.

We may need to examine the motives influencing our contributions to some good cause. How much gratitude accompanies our gift? Are we sharing solely from a sense of duty? Do we feel we are making a sacrifice that will deplete our funds? Or are we seeing our giving as a reflection of God's perfect love, which has to result in good for everyone concerned? Truly, the soundness of our motives is often more important than the size of the gift. Jesus said of the woman who cast into the treasury her two mites: "This poor widow hath cast in more than they all: for all these have of

their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.”⁴

Meeting one's financial obligations promptly and willingly is a valuable form of sharing. It enables others to square their accounts on time and provides a simple example of how we can daily express ever-active and limitless divine Love. On the other hand, needlessly delaying the settlement of one's obligations is a form of withholding. It indicates a state of thought that tends to clog the channels through which the Christ, Truth, meets our human needs fully and completely. How reassuring are Mrs. Eddy's words, "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us."⁵

Many times each hour of every day we have opportunities to be "in the service of our Maker" by expressing patience, kindness, purity, and love in everything we say and do. And this giving will determine the quality and quantity of our receiving.

¹ *Christian Science Hymnal*, No. 182; ² Luke 6:38; ³ Acts 3:6; ⁴ Luke 21:3, 4; ⁵ *Science and Health*, p. 79.

Dominion over limited space

A Better Home

DOROTHY F. McCLURE

Have you sometimes thought you would be happier if you only had the means for a larger, better home? Whether the need seems urgent for more space or for better family relationships, the primary need may be for a larger sense of what home really is. To realize that home is basically spiritual is to have at hand all the means necessary to begin to experience real home improvement.

Centuries ago Isaiah instructed the Israelites, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habi-

tations: spare not, lengthen thy cords, and strengthen thy stakes.”¹ But when one lives in crowded quarters and has not the funds to provide added room, how can he enlarge his place? One can always let the true meaning of home, with all the blessings it includes, expand in his consciousness. Then he will find he has gained domination over the sense of limited space. Such was the experience of a young woman who lived in a small house with her husband, a dog, a cat, and three growing boys.

Returning from a visit to her parents' home, she was dismayed to find that her kitchenette seemed even smaller than before. For several days, whenever she worked there, the kitchen seemed to press in upon her until she felt as if she would burst through the walls!

A student of Christian Science, she turned to the Lesson-Sermon² for that week and found herself pondering this citation from *Science and Health* by Mrs. Eddy: “Man is not a material habitation for Soul; he is himself spiritual.”³ The young woman realized that if man is spiritual, man's home is not “a material habitation” but is spiritual! She knew that she could not really be restricted or closely confined while she lived, moved, and had her being in God, divine Spirit. She rejoiced that she did indeed have a spiritual home, which embraced order, utility, and ever-expanding horizons of spiritual understanding. She clung to these truths. Within a day or two the walls of the kitchen seemed to gradually recede, until she soon felt perfectly comfortable there.

You may say, how can one find comfort at home when the family is continually flying apart? Even if members of a family quarrel, sulk, or rebel at family ties, there is always help at hand. Surely there is hardly a family that would not benefit by applying Isaiah's directives somewhat as follows: “Lengthen thy cords” (let each member of the family find freedom under God's laws); “strengthen thy stakes” (take a firm stand for morality); “stretch forth the curtains of thine habitations” (enlarge the affections, beginning at home). “Home is the dearest spot on earth,” Mrs. Eddy writes, “and it should be the centre, though not the boundary, of the affections.”⁴

“The dearest spot on earth” cannot be full of bickering and domination. Yet which of us is ready to give up his personal freedom in order to ensure there will be harmony? Actually, it is possible for one to find a whole new sense of individual freedom even while

experiencing warmer, stronger, home relationships. How? Through right identification.

What is right identification? In Christian Science, to identify man correctly is to understand to some degree the goodness of God and the mission of Christ Jesus, who came to reveal to us our true identity as spiritual and perfect children of a loving Father.

But it's not possible to see oneself or another as perfect while one keeps seeing glaring human faults. Like any other worthwhile endeavor, to identify rightly takes work. We may think nothing of spending hours weeding the garden; then why do we not take some time to uproot from our thought such errors as fear, jealousy, selfishness, self-condemnation? We would not hesitate to challenge an intruder in our home; then why should we not challenge every intruding, accusing belief that would ruin our happiness?

Mrs. Eddy puts it this way: "The only course is to take antagonistic grounds against all that is opposed to the health, holiness, and harmony of man, God's image."⁵

Does this mean that when we identify another as God's image and likeness we are trying to change him? When the Christian Scientist declared that her real home was in Spirit, was she trying to change her kitchen? No! She simply refused to suffer from the belief that she had only a small space in which to work. Likewise, we can refuse to suffer from belief in a sick or sinful person and instead find peace in the truth of man's identity.

The less we think about the material and unreal, and the more we study the spiritual and real, the better our human experience becomes. For instance, the woman with the small kitchen eventually moved to another house with a large kitchen. But first she had to realize that what her family needed most was not a bigger house but better family relationships and more love extending outside the home circle. When she and her husband took up the study of spiritual harmony and endeavored to express harmony at all times, conditions improved.

What, after all, makes up the ideal home? Is it possible that the best home is one that we carry with us in our hearts?

Jesus of Nazareth was at home wherever he went. Even with no place to call his own, he expressed the best qualities of home—

refuge, provision, comfort, tenderness, healing compassion, always freshly springing. And the fount of his love is still here!

Available to all are the shelter and comfort of God, His parenthood, His companionship. His heaven is our true home. Though invisible, this universal, ideal home is here and now, and you and I have our place in it. How can we find and recognize this home? The Christ in consciousness prepares the way.

Jesus promised every one of us, "In my Father's house are many mansions . . . I go to prepare a place for you."⁶

¹ Isa. 54:2; ² in the *Christian Science Quarterly*; ³ *Science and Health*, p. 477; ⁴ *ibid.*, p. 58; ⁵ *ibid.*, p. 392; ⁶ John 14:2.

WAY OF LOVE

I sat in love
and watched
as day passed into days.

I sat and loved
the change
of winter's turn to spring,

the flowered spice
replacing
melting ice with green,

refreshing love
with beauty.
As days came back today,

I sat and loved
the way
Love's changings never change.

KAREN LANCASTER WELLFORD

Wake Up!

WANDA D. HUGHES

Are you still walking around today in the dream you had last night?

If you are in pain or facing a problem, you can know that these illusions of material life are no more real than your dream last night.

After mentioning night dreams Mrs. Eddy writes, "Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream?" And she answers: "There cannot be, since whatever appears to be a mortal man is a mortal dream. Take away the mortal mind, and matter has no more sense as a man than it has as a tree. But the spiritual, real man is immortal."¹

We need to shake thought awake from the dream of living in a material body and experiencing pleasant or unhappy material events to the recognition of our true being, or spiritual existence.

Are you asleep in this dream of material life? The fears, frustrations, pains, or pleasures of what appears to be life sometimes make it difficult to pry one's thought away from those deceptions; but we can always turn to the good God has created. The fact for us to know is that the belief of life in matter is unreal, whether it appears harmonious or discordant. We should also realize that not only is this dream unreal but even the dreamer is an illusion. A mortal dreaming the mortal dream is not conscious of God and His perfect creation.

As we become cognizant of what the Father knows, we don't dream any longer; we express divine consciousness, the one Mind, and we know what He knows of His faultless emanation. We know ourselves innocent of mortal beliefs, no longer accepting unreality. Dominion is ours to demonstrate each day.

Here is an example of how, through Christian Science, I claimed my dominion when faced with a headache. I was supposed to meet

my husband in the city for dinner, but I didn't think I would be able to go. However, I knew I could do better than call my husband and say, "I can't come because I don't feel well." Turning to God in prayer and listening, I reasoned something like this: Suppose I had a dream during the night. When I woke up, would I rearrange my day in accordance with what I had dreamed? Instead, wouldn't I immediately dismiss the dream and be glad I had found it to be *only* a dream?

I reasoned that the pain in my head was only an illusion and I did not have to rearrange my evening in accord with it. I got up, dressed to go, and the headache was gone! I didn't need to hang on to the error, and it couldn't hang on to me, once I was awake.

This waking from the dream of pleasure or pain in matter was demonstrated by our Way-shower, Christ Jesus. When he heard of the sickness of his friend Lazarus, Jesus didn't hurry anxiously to the bedside; two days later he said to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep."² Although speaking of the death of Lazarus, Jesus was not frightened into believing it was too late, because he knew with certainty that death was only an illusion. His thought was always lifted above the belief of life or death in matter. What confidence, trust, and dominion Jesus expressed when he finally arrived and, finding that Lazarus appeared to have been dead for four days, calmly commanded his friend to come forth! And Lazarus did. Mrs. Eddy comments in *Science and Health*, "If Jesus awakened Lazarus from the dream, illusion, of death, this proved that the Christ could improve on a false sense."³

Christ, Truth, is always available for all of us to understand so that we, too, can rouse ourselves from the sleep of material sense. We can annihilate that false sense that would tell us we are in pain, aging, unhappy, or poor. We can see each of these mortal challenges as dreams, from which we awake to our heritage of perfection as the sons and daughters of God. We need to know we are not perfect as mortals, but spiritually perfect—the true image and likeness of God.

We can begin to wake up today from this dream of life in matter. We don't have to carry it around like a ball and chain one minute

longer. Mrs. Eddy states emphatically: "Life in matter is a dream: sin, sickness, and death are this dream. Life is Spirit; and when we waken from the dream of life in matter, we shall learn this grand truth of being."⁴

¹ *Science and Health*, p. 250; ² John 11:11; ³ *Science and Health*, p. 493; ⁴ *Christian Healing*, p. 9.

A MAN TOOK UP HIS BED

Whoever lies at Bethesda
(the hours drifting away)
looking for visions and miracles
can begin to arise this day.

Though the waters may seem to be troubled
by an angel out of the sky
the crowds cannot hold you back at all
from your healing, as they surge by.

There is nothing to keep you from the Christ
as you search your heart anew.
Your prayer and longing will bring you
to a knowledge of what is true:

You are the flawless child of God,
who loves you and keeps you sound;
you have always walked in Love and Life
and on holy ground.

So lift up your thought to this healing truth
as a man once took up his bed.
Will you lie at the pool of Bethesda
or rise up and walk instead?

JOHN CUNO

My Father Needed Help

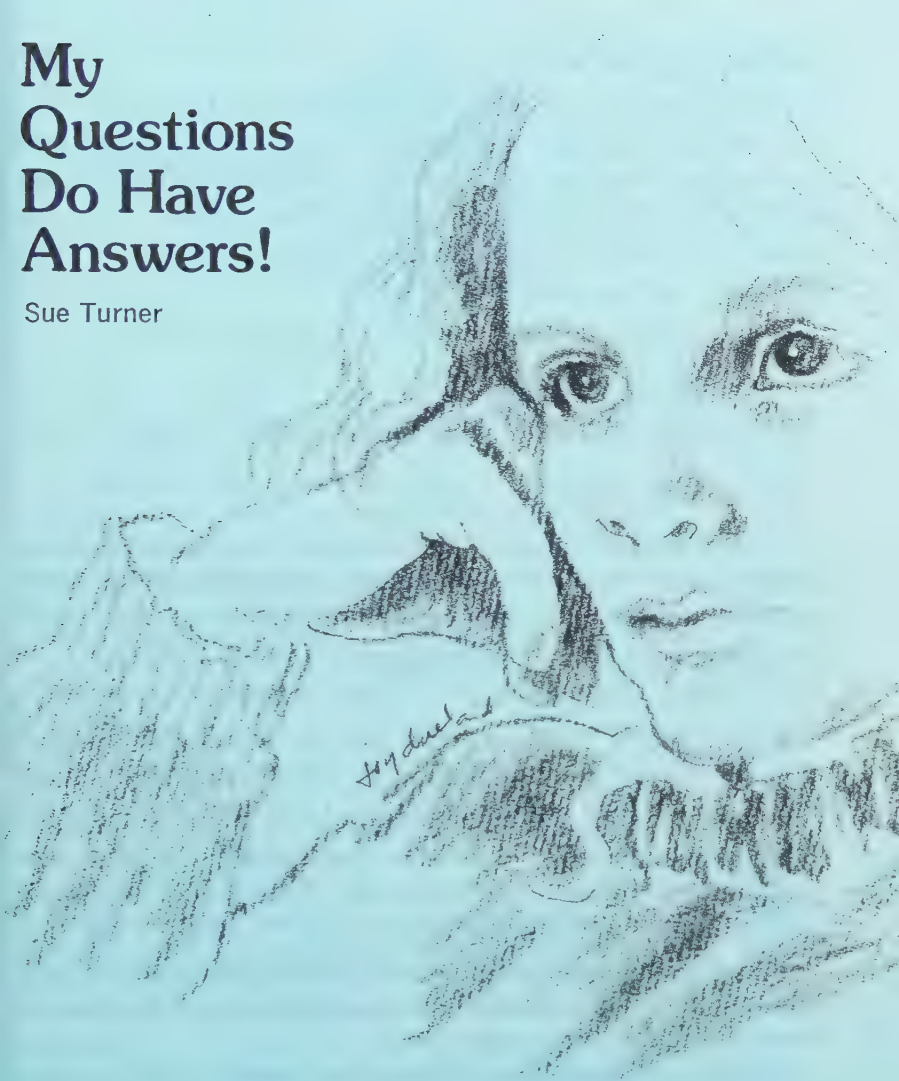
Clementine Suiffet
(written at age 7)

One day we were eating our supper, and after our supper my dad had a bad headache, so bad he couldn't help himself. I knew the truth, that my dad could not have a headache because God made him perfect and loves him. So I prayed. I took the Bible, and *Science and Health* by Mrs. Eddy, and I read to him for a while. I also read some articles from the *Sentinel*. In the Christian Science Sunday School I have learned that there is no place where God is not present.

After I read for a while my dad was much better and got up. In less than a half hour he said he was all healed. I am so glad that Christian Science heals.

My Questions Do Have Answers!

Sue Turner



I had to study for a test, and if I didn't do well I'd fail the class. The subject seemed extremely hard. As I sat studying, I kept feeling I would never learn atomic theory. The sciences were always hard for me, but this was especially difficult. When my mom brought up the subject of Christian Science, I thought of some questions I had asked myself before:

1. Am I limited as to how much I can learn about God?
2. Does His power really work?
3. How much faith do I really have in God?

My answers were:

1. No, I am not limited; I am not trapped in a limited material body or mind. There is one Mind, God, and I can understand as much as I am willing to accept from God. In *Science and Health* Mrs. Eddy gives a definition that begins: "MIND. The only I, or Us."¹ God is always giving, and I must be open to receive.

2. God's power does work. Healing shows me that I do not consist of matter, but of God's thoughts, which are sinless. Spiritual man expresses God's ever-present ability, because God is his source.

3. How much faith do I have in God? My life is in God, and all my faith is in Him. Christ Jesus said: "The Son can do nothing of himself, but what he seeth the Father do."² God is Mind, and I reflect His knowing. So, since I am not limited in the knowledge I receive from God, I can learn as much as I need to—if I realize my knowledge doesn't come from a brain.

The next day when I was entering the science room to take the test I thought about my questions and answers, and I knew God was with me. Well, I didn't fail the test—I got a *B*, which isn't bad. I learned a lesson, to turn to God for help instead of complaining. Next time I'll try to do even better.

¹ *Science and Health*, p. 591; ² John 5:19.

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

PETER J. HENNIKER-HEATON
Associate Editor

Is There Fire Where There's Smoke?

"Where there's smoke there's fire." This is sometimes stated rather casually as an unquestionable truth. To be sure, in the natural world around us it's a fair statement. But when related to gossip, rumor, and malicious speculation, it can be totally misleading and cruel. It can slip below being a relatively slight remark and have callous consequences.

When Christ Jesus' enemies delivered him to Pilate and asked that he be crucified, they alleged he had dangerous political ambitions. We can't know just what was in Pilate's thought, but isn't it fairly probable that he reasoned along the general lines of the claim that where there's smoke there's fire? In this instance the so-called smoke was merely the fog of malicious material sense and had no fire of actuality to it.

The term "animal magnetism," as it's used in Christian Science, denotes supposititious mental processes that have death—in a broad sense—as their final purpose. Animal magnetism would impose mortality and evil on us not only in a physical sense, killing the body, but would kill goodwill, cooperation, enthusiasm, hope—and sound reputation.

Mary Baker Eddy, the Discoverer and Founder of Christian Science and its Leader, was the object of evil's slander, lies, misjudgments, hatred, libel. Her observations on this subject are understandably strong. She doesn't mince words. In *Miscellaneous Writings* she devotes a passage to the subject under the heading "Perfidy and Slander." She states there: "Law has found it necessary to offer to the innocent, security from slanderers—those pests

of society—when their crime comes within its jurisdiction. Thus, to evade the penalty of law, and yet with malice aforethought to extend their evil intent, is the nice distinction by which they endeavor to get their weighty stuff into the hands of gossip! Some uncharitable one may give it a forward move, and, ere that one himself become aware, find himself responsible for kind (?) endeavors.”¹

To be a link in the chain of the malice generated by mortal mind is to be in as regrettable a state as its object. In the lower reaches of human thought gossip may seem to have an appealing deliciousness. Attacks on personal character may appear (to thought fascinated by the belief of reality in matter) to have the pulling power of entertainment and drama or the weight of honesty. But spiritualized consciousness is awake to the damage and intent of animal magnetism and is defended against it. And those who are turning from the stage of mortal personality's theatricals to divine Mind and its idea protect themselves and help to support others.

Animal magnetism can never attack Spirit and its ideas. It may seem to attack on the level of human experience those endeavoring to perceive and live spiritual realities. The destruction is aimed at the Christ, Truth, but can never find it. At most—and then just in human belief—it can only seem to get through to that which humanly represents the real, the actual, and the good.

To illustrate. In Christian Science the Christ is perceived as the spiritual idea of God, eternal, pure, immortal. The Christ was represented to the highest degree by the man called Christ Jesus. Mortal mind, the sum total of all that is evil and lethal, would always—if it could—annihilate the Christ, its antidote and destroyer. Christ Jesus, a transparency for the Christ to a unique extent, was the object of this hatred. It ultimated in his crucifixion. But it could never succeed in expunging the Christ. Understanding the immortality and purity of Life and its idea, man, Jesus was resurrected from the grave, and finally ascended.

Because of his purity of thought, Christ Jesus could affirm, “The prince of this world cometh, and hath nothing in me.”² Mrs. Eddy explains his success in frustrating mortal malice: “The real Christ was unconscious of matter, of sin, disease, and death, and was conscious only of God, of good, of eternal Life, and harmony. Hence the human Jesus had a resort to his higher self and relation to the

Father, and there could find rest from unreal trials in the conscious reality and royalty of his being,—holding the mortal as unreal, and the divine as real. It was this retreat from material to spiritual selfhood which recuperated him for triumph over sin, sickness, and death.”³

The malice of material sense has not abated today. The awakened spiritual thinker will not stumble into its trap through not watching his step, nor will he be coaxed in by the mesmeric suggestion that there is justification for believing the deceptive suggestions of malice—or that there is pleasure to be found in dwelling on mortal personality.

We should not, on the other hand, merely cloak with casualness and indifference problems that need our concern and correction. But to have an attitude of sniffing for smoke, and when believing we’ve detected some, plunging into reckless allegations of fire, is to be victims of animal magnetism and sin ourselves. Those obsessed by looking for faults in others may not be aware that their own garments are alight, and may be dangerously blinded to the peril.

Whether in political spheres, in homes, universities, or churches, the primary need is for the spiritual vision that admits and understands the presence and power of God and on that basis uncovers—with the aim of doing good—whatever needs healing and righting.

GEORGE J. BARRATT

¹ *Mis.*, p. 227; ² John 14:30; ³ *No and Yes*, p. 36.

Feeding the World's Famine

Four hundred million people in the world are estimated to be suffering from acute malnutrition, some one tenth of the world population. Famine, though historically a scourge of humanity, has impelled effort and sometimes progress. But today in large areas of the earth malnutrition and the conditions fostering it appear to inhibit people from reaching the necessary lift-off point and escape velocity to rise out of these conditions. What can Christian Science bring to this situation?

Sometimes an individual is hungry or ill-fed because of personal

factors—personal unemployment, lack, disease. The record of Christian Science includes many instances of such persons being healed and freed when they have grasped the spiritual facts that God, Spirit, is the only creator and that man, being wholly spiritual, is not dependent on material sustenance. Mrs. Eddy writes, "The fact is, food does not affect the absolute Life of man, and this becomes self-evident, when we learn that God is our Life."¹ The greatest gift any of us can offer a hungry world is to help make available the spiritual truths whose healing and liberating power we have already experienced ourselves.

But more is required. On this the Bible is crystal-clear. Until our neighbors feel able to accept and profit by what is offered spiritually, we have a duty to help care for their immediate physical needs. Christ Jesus makes this point in his parable of the sheep and goats. Here the Son of man is represented as saying, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."² The Epistle of James vigorously drives home the same point, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"³

The dawning in human thought of the spiritually scientific facts of God and man is shaking material traditions and dependence to a depth to which they have not been shaken since the time of Jesus. Of this immense stir Mrs. Eddy writes, "The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears."⁴ Famine is sometimes assuming new phases today, and we perceive it not just as an occasional local emergency but as endemic among whole populations.

What then can each of us do in this matter? Prayer is the most potent instrument of all: the persistent recognition that divine Love tenderly cares for its spiritual creation, that it supplies all spiritual good, and that it meets every human need at the point of that need—harvests, grain, rice, effectively distributed.

In prayer we can also acknowledge that peoples and governments everywhere can express enough of divine Love to really care about helping the famine-stricken and undernourished. And

that they can express enough of divine intelligence to direct their caring toward policies and programs that will not produce dangerous side effects but will really replace famine with sufficiency and self-reliance.

Some of us, as well as praying, may involve ourselves in activities directly or indirectly concerned with famine relief. But as a voter or member of the public every one of us can do his part in supporting lawmakers and policies that are likely to be most effective in this area; and we can rely on prayer to guide us aright in the giving of this support. No listening to human discussion or exchange of opinions, however thoughtful, can take the place of reliance on prayer. Praying and acting in line with divine guidance, we will best fulfill our duty to God and will best care for our fellowmen.

In *Miscellaneous Writings* Mrs. Eddy quotes two stanzas of verse that include these lines:

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed."⁵

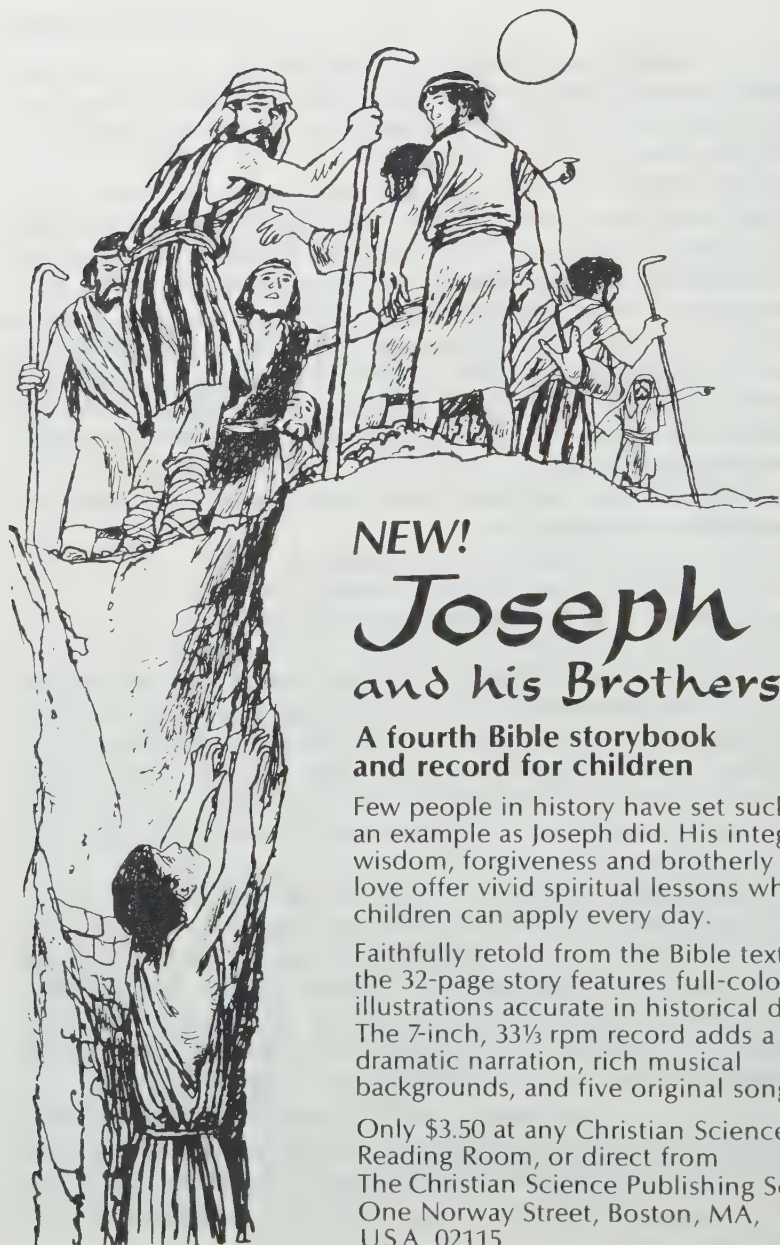
In the paragraphs preceding this quotation Mrs. Eddy describes the rule for demonstrating Christian Science. Then she adds: "And remember, a pure faith in humanity will subject one to deception; the uses of good, to abuses from evil; and calm strength will enrage evil. But the very heavens shall laugh at them, and move majestically to your defense when the armies of earth press hard upon you."

In our struggle to feed the world's famine mortal beliefs of lack and scarcity may indeed set up obstinate resistance. Then it is for us to acknowledge even more persistently the presence of the caring that reflects infinite divine Love and the direction that reflects infinite divine intelligence. As we do this, the seeds each of us sows will produce abundantly and will play their part in feeding those four hundred million hungry mouths.

PETER J. HENNIKER-HEATON

¹ *Science and Health with Key to the Scriptures*, p. 388; ² Matt. 25:45;

³ James 2:15, 16; ⁴ *Science and Health*, p. 96; ⁵ *Mis.*, p. 338.



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Testimonies of Christian Science Healing

Although I had known of Christian Science for a few years, it was not until 1944 that I really became a student of this Science. Since then I have had lovely healings through reliance on God; some instantaneous, some through the faithful work of a Christian Science practitioner, and others after a long period of prayer and study.

A few years ago a lump began to grow on my knee, and a painful swelling came behind my knee, making walking difficult. A member of my family who is not interested in Christian Science saw the condition one day and was so alarmed that, unknown to me, she telephoned a doctor and asked him to call at the house. I did not meet the doctor, but this act and concern of my relative alerted me to see the healing must take place quickly, and through Science.

The following weekend I attended a Christian Science students' association meeting. During the day we were told how a practitioner healed her sister of a tumor by reversing in her prayer everything afflictive that had taken place in the sister's experience, and replacing it with the spiritual fact as she knew it must exist in divine Science.

I felt strongly this was God's message to me, and the following night I gave myself treatment in the same way. The next morning the lump was reduced to half its size. I repeated the treatment the next evening, and in the morning both the lump and the swelling were completely gone, and the knee has remained normal. At the same time a sense of heaviness and depression I had felt was completely replaced by a lasting joy and happiness.

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

On another occasion a strong wind slammed my car door shut, trapping my finger. It was some seconds before I could release it, and then the finger appeared flat and was very painful. I wrapped a handkerchief around it. I had an essential journey to make and thought, "This healing must take place immediately."

I thought of Christ Jesus' reference to "finger" in Luke (11:20), "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." In this instance "the finger of God" implied to me the slightest touch. I knew that the slightest touch of the truth of spiritual being was capable of healing this condition. I dwelt for a few moments on the first part of this statement by Mary Baker Eddy in *Science and Health with Key to the Scriptures* (p. 449): "A grain of Christian Science does wonders for mortals, so omnipotent is Truth, but more of Christian Science must be gained in order to continue in well doing."

I then started the car, and the handkerchief fell off. The finger was so perfectly healed I could not tell from the appearance which finger had been injured.

On numerous occasions I have experienced God's tender protection and guidance. Also, I was healed of extreme fear of meeting strangers during a wonderful visit to The Mother Church in 1952. The love and hospitality I found during my stay in Boston fulfilled Jesus' words (Matt. 25:35), "I was a stranger, and ye took me in." Much progress came to me as a result of this visit.

I am grateful to God for all the facets of this worldwide movement and for Mrs. Eddy, to whom God revealed Christian Science, which has resulted in great blessings for mankind.

(Mrs.) DOROTHY M. WOOD
Cottingham, Humberside, England



Although I had been raised in a religious atmosphere, I had not found satisfying answers to my questions; I wanted a better understanding of God. So, after I came to America from Europe, I visited many different churches, as my English improved, still hungering and thirsting for truth and looking for answers to my questions.

At that time I met an elderly man who lived in our apartment house, who impressed me very much. He was always cheerful, happy, and I felt exactly the opposite. Both my legs were bandaged, and I had all kinds of aches and pains. One day he said to me, "You don't have to suffer like that," and he handed me a *Sentinel*. In reading the *Sentinel* I found peace, joy, and healing and gained strength and assurance. As I continued to read the *Sentinel*, I was no longer hoping and wishing; I believed and accepted a better understanding of God.

Many blessings and healings followed, including healing of the conditions my neighbor had observed when he said, "You don't have to suffer like that."

Once in a conversation with a Christian Science practitioner I mentioned that I got terrible headaches. He replied very kindly but firmly, "I wonder where you think you get the headaches from?" I thought about that conversation for a long while, when all at once the answer came to me clearly: "Of course, God made everything good. A headache is not good, therefore He couldn't have made it. If He didn't make it, I can't have it." That was the end of the headaches. I was free. Also, after that I threw out medicine that had been prescribed for me for a heart condition. I never again took anything for my heart, and I have been healed in Christian Science of heart trouble.

In more recent years I was healed of a difficulty with breathing. After days of struggle, trying to overcome it, I called a practitioner and stated very bluntly, "I can't breathe." He said in an assuring and gentle way, "You most certainly can. Breathe in truth and breathe out love." That corrected my thought, and I really tuned in to study the citations he gave me from *Science and Health* by Mrs. Eddy. In two days I was breathing normally. Thanks to Christian Science I enjoy better health now than I ever had before.

I am grateful for membership in a branch church and in The Mother Church, and for Christian Science class instruction with a devoted teacher. To me, Christian Science is more than a religion, it is a way of life. My prayers have been answered. While I am very thankful for the opportunity to travel with my American passport, my passport to spiritual freedom in Christian Science makes it all possible. What more do we need? It is enough to know that

"God gives you His spiritual ideas, and in turn, they give you daily supplies," as Mrs. Eddy states on page 307 in *Miscellaneous Writings*.

My deepest thanks to God for the Way-shower, Christ Jesus, and for Mrs. Eddy, to whom God revealed the Comforter, divine Science! It is indeed comforting to know that God keeps His promise (Gen. 28:15): "I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

(Mrs.) THERESA BERTANYI
Santa Barbara, California



Christian Science has met my every need for a number of years, and I am most grateful.

Some years ago I was plagued with an ailment that was finally simply called "seizures" by the second physician to diagnose it. I really wished to rely on Christian Science for healing and was never afraid, although as I would be about my daily work, without any warning I would fall unconscious and remain so for about half an hour. When I again regained consciousness, I was perfectly well, the same as I was before the attack. It was very frightening for those who had to care for me at these times. Because I wished to assuage their fears, I took medication prescribed by a physician.

During this period I continued studying the Bible and *Science and Health* by Mrs. Eddy. One week the Lesson-Sermon in the *Christian Science Quarterly* contained a verse in the Bible from Isaiah that was not at the time familiar to me. I found much inspiration as I pondered it.

Sometime later I wanted to join a branch Church of Christ, Scientist, where I had attended. In talking to a practitioner, I was told I must have given up medication before applying for membership. I immediately disposed of the medication I had been taking for the ailment mentioned, and in a year's time I was accepted for church membership.

It then dawned on me that I was healed of the ailment, and Isaiah 41:10 had been a message to me saying I was free. This verse reads: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Inasmuch as I have been upheld "with the right hand of [God's] righteousness" ever since the message was given to me, I know the verse was assurance that all was well.

In *Science and Health* by Mrs. Eddy are six religious tenets to which members of Churches of Christ, Scientist, subscribe. The first tenet reads (p. 497), "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

What a joy it is to know the Bible truths are for everyone, as "God is no respecter of persons" (Acts 10:34). The Bible verses are as applicable today as they were when first written and are for every one of God's children, completely and impartially.

Words cannot express my gratitude to our Father-Mother God for this healing and for many others, for membership in The Mother Church, as well as in a branch church, for class instruction, and for the entire Christian Science movement. I am grateful for the wonderful healing works of Christ Jesus, and for Mrs. Eddy.

(Mrs.) MABEL R. ROUNTREE
Walnut Creek, California



Because it was required of all students at that time, I studied physiology in grade school. Mrs. Eddy says (*Science and Health*, p. 312), "How true it is that whatever is learned through material sense must be lost because such so-called knowledge is reversed by the spiritual facts of being in Science." Therefore, chapter seven in *Science and Health*, "Physiology" (pp. 165-200), was very interesting to me later as a new student of Christian Science, for it was a reversal of what I had learned through the study of physiology in school. I was beginning to see myself as a child of God, a spiritual idea, governed by God, divine Mind.

I am most grateful to God for the Master, Christ Jesus, and for Mrs. Eddy, his faithful follower. I am thankful for improved sight

through the study of the weekly Lesson-Sermon in the *Christian Science Quarterly*, together with the Bible and *Science and Health*. This was my treasure: glasses, bifocals, which I had worn from 1946 through 1959, were laid aside. I would like to share this healing with you.

Several years after I had begun the study of this Science and to attend a branch church regularly, I went to have my glasses changed again. The doctor said my new glasses were as strong as he could make them, that my sight would never be any better, and that eventually I might lose it. I could not quite believe this. But he said that I must wear my glasses all the time. At this point a statement from *Science and Health* about divine Love's taking care of all our needs gave me hope and courage.

I wanted to learn more about Christian Science, and a few months later I gave up my office position and went to work at a nursing home for Christian Scientists in another state. I served in the dining room and pantry. I lived in, and I had access to all of Mrs. Eddy's writings and the Christian Science periodicals. The first thing I did was to remove my glasses while serving, and I never put them on again after that except for reading. I studied Mrs. Eddy's definition of "eyes," which begins (*Science and Health*, p. 586): "EYES. Spiritual discernment,—not material but mental." Also (*ibid.*, p. 486), "Sight, hearing, all the spiritual senses of man, are eternal. They cannot be lost. Their reality and immortality are in Spirit and understanding, not in matter,—hence their permanence." I kept these references continually in thought.

I began to spend one hour each day trying to type words without my glasses. At first this was difficult, the letters were indistinct; however, I continued to do this every day. Gradually the letters became more clear, and I could type a whole sentence, then a whole paragraph, then a whole page, and without glasses. I could hardly believe it, I was so happy. My work schedule permitted me to go to church once a week, either on Sunday or Wednesday evening, and I spent most of the afternoon on my day off in the downtown Christian Science Reading Room. I prayed silently and never talked to anyone about my sight. After a little more than four years of service at the nursing home, I was reading without glasses again.

TESTIMONIES OF CHRISTIAN SCIENCE HEALING

Christian Science teaches as Jesus taught (Matt. 7:5), "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." This Science also makes clear that God is wholly good and never brings us disease or death.

I am grateful to be a member of The Mother Church and a branch church, and for class instruction. I am grateful to God for each healing I have had through prayer and the study and application of Christian Science.

(Mrs.) EDNA R. GROBBEN
Des Moines, Iowa



I thank God with all my heart for Christian Science and what it teaches us of God and of our relationship to Him.

Early in my study of Christian Science, one of our young sons came home from public school with symptoms of a heavy cold. All through the weekend we prayed to see him as God's child, complete and perfect in every way, and encouraged him to pray for himself as he had learned in Christian Science Sunday School.

On the Monday we called a Christian Science practitioner for help, as the boy seemed unable to eat and retain food.

With the prayerful work of the practitioner, the boy began to eat normally. He returned to school for the last week of the semester and had no problem with his tests or grades. His teacher was full of sympathy and concern for his appearance, as he had lost weight.

The practitioner consistently turned our thought to the boy's only true identity as the spiritual idea of God and to the fact that nothing could interfere with our seeing his true selfhood reflected in his human experience.

Some of our relatives were not in favor of our relying on Christian Science treatment, and this seemed to be a testing time for me. I was most grateful that my husband was willing to support my decision in this matter.

On Wednesday afternoon a friend dropped by and kindly asked if I would consider giving our son vitamin drops in his orange juice,

feeling it worked so well with her children. She added, "After all, it's a food supplement." I simply replied "No, thank you."

That night I went to our branch church testimony meeting with quite a sense of burden about the whole situation. We sang a hymn with words by Mrs. Eddy. When we came to these lines, "Fed by Thy love divine we live,/For Love alone is Life" (*Christian Science Hymnal*, No. 30), I was healed of every vestige of doubt and fear concerning our son's welfare. In that moment of inspiration and healing I saw clearly that the one God is the only creator and sustains all His children by the very nature of His goodness and allness, and that this is reflected in our experience when accepted, understood, and loved. My human sense of love yielded to a truer acceptance of God's love.

Our son soon regained his normal weight and appearance and has continued to reflect the dominion of his true spiritual identity throughout his school years, in military service, and in his present occupation.

This healing is one of many that helped me to understand and rely more fully on Christian Science for every need. For the joy of branch church and Mother Church membership, class instruction from a consecrated teacher, Reading Room and Sunday School appointments, service as Second Reader, and for seeing our family grow in Christian Science, I will be eternally grateful.

(Mrs.) CAROL SCHOFIELD COMMER
Detroit, Michigan

I am the son referred to in the above testimony and can verify the healing.

I am grateful for the sustaining truths taught me in the Christian Science Sunday School and for the loving help and encouragement I received from Sunday School teachers in learning how to apply the truth. I am also grateful to be a member of The Mother Church.

MARK SYDNEY COMMER

Words of Current Interest



Related to the Lesson-Sermon
for January 16, 1977, in the
CHRISTIAN SCIENCE QUARTERLY
Subject: Life

**Put off . . . the old man, . . . put
on the new man (Eph. 4:22, 24)**

In Greek, Francis W. Beare points out, the tense of the verbs "put off" and "put on" indicates "a change that is made once for all."

**Unto unfeigned love of the brethren
(1 Pet. 1:22)**

Gunkel points out that "brethren" is to be taken specifically. This is not vague "brotherly love" in a general sense but "the family spirit in a Christian community."

**It is hard for thee to kick against
the pricks (Acts 9:5)**

This was a proverbial expression. A plowman would carry a long pole or goad, which often had a sharp metal point. He would hold it in such a way as to prick an ox that kicked or did

not move along. The prick thus urged the beast forward.

**Present your bodies a living
sacrifice, holy, acceptable unto
God (Rom. 12:1)**

According to John Knox, "In the Greek the adjectives 'living,' 'holy,' and 'acceptable' are co-ordinate adjectives, . . . so that literally rendered the phrase runs, 'your bodies a sacrifice, living, holy, acceptable to God.'"

**Which is your reasonable service
(Rom. 12:1)**

The Revised Standard Version renders, "Which is your spiritual worship."

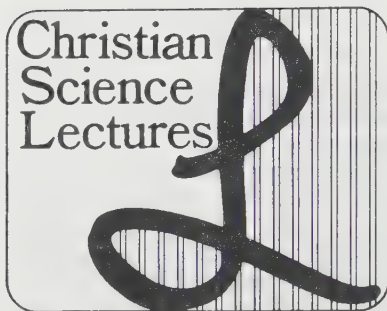
**That ye may prove what is that
good, and acceptable, and perfect,
will of God (Rom. 12:2)**

The Revised Standard Version reads, "That you may prove what is the will of God, what is good and acceptable and perfect."

**Set your affection on things above
(Col. 3:2)**

"Set your affection" in Greek is "in the present tense to indicate a continuing attitude," Beare points out. He explains: "Though we think of this realm figuratively as 'above,' it is not to be defined spatially, but in relation to the presence of Christ. 'Above' means . . . the sphere in which Christ lives and reigns."

The Lesson-Sermons contain Bible references (King James Version) and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker Eddy.



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

GREATER LONDON—Pinner: Church, Elm Park Rd., 8 p.m., Thurs., Feb. 3.‡ "Drift or Direction in Life?" (Kenyon)

HEREFORD AND WORCESTER—Worcester: Giffard Hotel, Wulstan Rm., High St., 3 p.m., Sun., Jan. 30. "Christian Science: Its Healing Practice" (Kenyon)

SURREY—Weybridge: Brooklands Technical College, Heath Rd., 8 p.m., Fri., Feb. 4. "Christian Science: Its Healing Practice" (Kenyon)

REPUBLIC OF SOUTH AFRICA

NATAL—Durban (Third): See local notice for place and hour. Tues., Mar. 1. See local notice for title. (Gladhorn)

Pietermaritzburg: City Hall, Commercial Rd. and Church St., 8 p.m., Thurs., Mar. 3. See local notice for title. (Gladhorn)

NEW ZEALAND

Hastings: Orange Hall, Lyndon Rd., E., 8 p.m., Tues., Mar. 1. "What Are Your Dimensions for Living?" (Wyndham)

UNITED STATES AND CANADA

(Week of January 16 to 22)

CANADA

BRITISH COLUMBIA—Burnaby: United Church, 1600 Cliff Ave., 3 p.m., Sun., Jan. 16.‡ "Christian Science: The Discovery of the Healing Christ" (Plimmer)

ONTARIO—London: Holiday Inn, City Ctr. Tower, 300 King St., 8.15 p.m., Thurs., Jan. 20. "How to Love and Be Loved" (Alton)

Toronto (Fifth): Church, 41 Chatsworth Dr., 3.30 p.m., Sat., Jan. 22.‡ "What's Your Greatest Need?" (Alton)

UNITED STATES

ALABAMA—Mobile: Church, 1151 Dauphin St., 8 p.m., Thurs., Jan. 20.‡ "Individualizing God's Power" (Pickett)

ARIZONA—Sun City: Mountain View Auditorium, 9749 N. 107th Ave., 3 p.m., Sun., Jan. 16.‡ "The Complete Man and Woman" (Heafer)

Tucson (Third): Cross Junior High, 1000 W. Chapala Dr., 3 p.m., Sun., Jan. 16.‡ "There's Only One Real Ego" (Correll)

CALIFORNIA—Beverly Hills: Beverly Theatre, 206 N. Beverly Dr., 12 m., Thurs., Jan. 20.‡ "There's Only One Real Ego" (Correll)

El Monte: Church, 4035 N. Tyler Ave., 11 a.m., Sat., Jan. 22.‡ "The Spiritual Basis of Health" (Ferris)

Laguna Hills: United Methodist Church, 24442 Moulton Pkwy., 3 p.m., Sat., Jan. 22.‡ "There's Only One Real Ego" (Correll)

Los Angeles (First): Church, 5444 W. Olympic Blvd., 3 p.m., Sat., Jan. 22.‡ "The Spiritual Basis of Health" (Ferris)

Los Angeles (Thirteenth): Church, 1750 N. Edgemont St., 8 p.m., Thurs., Jan. 20.‡ "Reality: Matter or Mind?" (Ferris)

Palm Desert: Palms to Pines Plaza Theatre, 72-745 Hwy. 111, 12 m., Tues., Jan. 18.‡ "There's Only One Real Ego" (Correll)

CALIFORNIA (continued)

Palo Alto (Second): Community Theatre, 1305 Middlefield Rd., 10.30 a.m., Sat., Jan. 22.‡ "Deathless Life" (Curtis)

Pismo Beach: Veterans Memorial Bldg., Bello and Main Sts., 8 p.m., Thurs., Jan. 20.‡ "Claim Your Real Inheritance" (Tuttle)

San Mateo (Second): Church, 309 W. 37th Ave., 3 p.m., Sun., Jan. 16.‡ "Claim Your Real Inheritance" (Tuttle)

CONNECTICUT—Glastonbury: Naubuc School, 84 Griswold St., 8 p.m., Tues., Jan. 18.‡ "The Search for Life" (McGrew)

Hartford (Second): Church, 129 Lafayette St., 3 p.m., Sun., Jan. 16.‡ "What's Your Greatest Need?" (Alton)

ILLINOIS—Des Plaines: Church, 1275 Marion and Laurel Ave., 8 p.m., Thurs., Jan. 20.‡ "The Power of God" (Rivas)

INDIANA—Hammond: Church, 7125 Hohman Ave., 8 p.m., Tues., Jan. 18.‡ "The Power of God" (Rivas)

South Bend: Church, 207 W. Madison St., 11 a.m., Sat., Jan. 22.‡ "The Power of God" (Rivas)

MASSACHUSETTS—Weston: St. Peter's Episcopal Church, 320 Boston Post Rd., 3 p.m., Sun., Jan. 16.‡ "The Search for Life" (McGrew)

MICHIGAN—Muskegon: Church, 280 W. Muskegon Ave. and Third St., 8 p.m., Mon., Jan. 17.‡ "The Power of God" (Rivas)

Wayne: Church, 36016 Michigan Ave., W., 3 p.m., Sun., Jan. 16.‡ "The Power of God" (Rivas)

MINNESOTA—Minneapolis (joint lecture): Center Theater, 88 S. Eighth St., 12 m., Tues., Jan. 18. "Finding God's Direction" (Holmes)

MISSOURI—Kansas City (Sixth): Church, Wornall Rd. and 66th St. Ter., 2 p.m., Sat., Jan. 22.‡ "The Complete Man and Woman" (Heafer)

Kansas City (Seventh): Plaza Theatre, 4701 Wyandotte, 12 m., Thurs., Jan. 20.‡ "Finding God's Direction" (Holmes)

NEVADA—Reno: Church, 501 Riverside Dr., 2 p.m., Sat., Jan. 22.‡ "The Healing of Moral Weakness" (Plimmer)

NEW JERSEY—Ridgewood: Franklin Junior High, 335 N. Van Dien Ave., 8.30 p.m., Thurs., Jan. 20.‡ "The Search for Life" (McGrew)

NEW MEXICO—Albuquerque: Masonic Temple, 1634 University, N.E., 3.30 p.m., Sun., Jan. 16.‡ "Reality: Matter or Mind?" (Ferris)

NEW YORK—New York (Tenth): Church, 171 Macdougall St., 3 p.m., Sat., Jan. 22.‡ "Your Unlimited Opportunities" (McGrew)

Vestal (First, Binghamton): Vestal Public Library, Vestal Pkwy., 8 p.m., Tues., Jan. 18.‡ "How to Love and Be Loved" (Alton)

OREGON—Medford: Church, 100 Windsor Ave., 8 p.m., Fri., Jan. 21.‡ "Keeping Pace with God" (Plimmer)

TENNESSEE—Memphis (Second): Church, 3535 Central Ave., 11.30 a.m., Sat., Jan. 22.‡ "Individualizing God's Power" (Pickett)

Oak Ridge: The Playhouse, Jackson Sq., 3 p.m., Sun., Jan. 16.‡ "Your Right to Be Right" (Pickett)

WASHINGTON—Seattle (Ninth): Shoreline High School, 18560 First Ave., N.E. and N.E. 185th St., 8 p.m., Mon., Jan. 17.‡ "Keeping Pace with God" (Plimmer)

Vashon: Church, 8 p.m., Tues., Jan. 18.‡ "Christian Science: The Discovery of the Healing Christ" (Plimmer)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

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